



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

chemically symmetrical, are obliged to direct their bodies in a certain way in relation to certain centers of force, as, for instance, the course of light, an electric current, the center of gravity of the earth, or some chemical substances. This direction is automatically regulated according to the law of size and shape. The application of this law to this set of influences is thus made possible. Professor Loeb considers it unnecessary to give up the term 'comparative psychology,' but is of the opinion that the facts and discoveries of animal psychology, under the influence of the experiments of himself and others, will be different from the contents of speculative psychology. But he also believes that the further development of this subject will fall more to the lot of biologists trained in physical chemistry than to the specialists in psychology or zoology, for it is in general hardly to be expected that zoologists and psychologists who lack a physico-chemical training will feel attracted to the subject of the influence of light and other external things in an animal's surroundings, and a study of their effects.

"Professor Loeb says concerning the possible application of these investigations that the investigations of the conditions which produce them may be of importance for the study of insanity in man. If by means of an acid we call forth in an animal otherwise indifferent to light an effect which drives it irresistibly into a flame; if the same thing can be brought about by means of an extract of the reproductive glands he believes a group of facts have been given within which the analogies necessary for a study of insanity can be called forth experimentally and can then be investigated. Says Professor Loeb: 'These experiments may also attain a similar value for morality and ethics. The highest manifestation of ethics, namely, the condition that human beings are willing to sacrifice their lives for an idea, is comprehensible neither from the utilitarian standpoint nor from that of the categorical imperative or the "still small voice." It might be possible that under the influence of certain ideas chemical changes, for instance, internal secretions within the body, are produced which increase the sensitiveness to certain stimuli to such an unusual degree that such people become slaves to certain stimuli just as crabs become slaves to the light when carbon dioxide is added to the water. Since Pawlow and his pupils have succeeded in causing the secretion of saliva in the dog by means of optic and acoustic signals, it no longer seems strange to us that what the philosopher terms an "idea" is a process which can cause chemical changes in "the body."'

DIE MECHANIK IN IHRER ENTWICKLUNG. Historisch-kritisch dargestellt von
Dr. Ernst Mach. Leipsic: Brockhaus, 1912.

It may well be a source of gratification to Professor Mach that forty years after the first utterance of his favorite principles and almost thirty years after their appearance in the more comprehensive form of his *Mechanik*, there comes a demand for a seventh edition of this work. In his preface to this revised and enlarged edition the venerable scientist relates something of the history of the book, and the reception accorded it and the principles for which it stands. When the author's ideas were first promulgated they not only met with little recognition and encouragement but with general opposition. When Kirchhoff published his views two years later Mach was accused of having

misunderstood him whereas he "must beg to disclaim this prophetic misunderstanding of a statement before it was made, on the ground that it does not accord with his prophetic gift and intellectual powers." Nevertheless the book has survived not only a seventh edition but also translation in the English, French, Italian and Russian languages. Mach considers that his views were most popular in the latter part of the last century when the empirical side of mechanics had been too much neglected. Now the Kantian traditions are again at the front so that there is once more a demand for an *a priori* foundation of mechanics. Mach has made it clear that both the logical and empirical sides of the subject demand investigation even though his own work leans to the empirical side.

This edition is somewhat more homogeneous than its predecessors. Much polemical discussion which has no interest for to-day has been omitted and much new material has been added, though the character of the book remains the same. Mach says: "With regard to the conceptual monstrosities of absolute space and absolute time I can take nothing back. I have shown only more clearly than before that although Newton had much to say about these things yet he made no serious application of them. His fifth corollary contains the only practically usable inertial system, and it is probably only an approximation."

p

THE AMERICAN PHILOSOPHY PRAGMATISM. By A. v. C. P. Huizinga. Boston: Sherman, French & Co., 1911. Pp. 64.

Rev. A. v. C. P. Huizinga in sending us his criticism of pragmatism refers to it as "the criticism of a Calvinist." He declares that the latest works of Professor James, the "gifted and scholarly exponent" of pragmatism, "plainly bear witness to the fact that the real point at issue is a denial of the supernatural, a discarding of the notion of being, involving a static element. It is a revolt against all tradition, authority and unity; it sets itself against all regulative norms and law."

The author concludes his preface with these words: "In sending forth this essay I hope that it may contribute to a more earnest consideration of life's issues, from *Weltanschauung* to *Gottanschauung*, that the spirit of truth may lead us into all truth. May many by faith learn Jesus as the truth, and so learn to consecrate themselves to the truth as it is in Jesus!"

In criticism of Mr. Huizinga's view we would suggest that Professor James is not quite so systematic and concise as he appears under the critical consideration of Mr. Huizinga. It is true that Professor James defies all authority as systematic unity in its norm and law, but he never denied the supernatural. On the contrary he found in the irregularity of his cosmic conception a loop-hole for any kind of supernaturalism, not exactly the theistic conception of it as purely demonistic possibilities which would revive many of the old superstitions which flourished even as early as being prior to Christian monotheism.

κ

DIE WELTANSCHAUUNG ROBERTO ARDIGO'S. Von Dr. J. Blumstein. Leipsic: Eckardt, 1911. Pp. 122. Price 1.50 m.

Roberto Ardigo is an Italian professor whose philosophy is little known